Spinoza and the Irrelevance of Biblical Authority

The Young Spinoza

Readers of Spinoza's philosophy have often been daunted, and sometimes been enchanted, by the geometrical method which he employs in his philosophical masterpiece the Ethics. In Meaning in Spinoza's Method Aaron Garrett examines this method and suggests that its purpose, in Spinoza's view, was not just to present claims and propositions but also in some sense to change the readers and allow them to look at themselves and the world in a different way. His discussion draws not only on Spinoza's works but also on those of the philosophers who influenced Spinoza most strongly, including Hobbes, Descartes, Maimonides and Gersonides. This controversial book will be of interest to historians of philosophy and to anyone interested in the relation between form and content in philosophical works.

The Mennonite Quarterly Review

Spinoza and Jewish Identity

Zeitschrift € 40,00 / Sfr 70,00 Abo-Preis: 30,00 € These volumes provide a comprehensive selection of high quality critical discussions of Spinoza's philosophy published in, or translated into English since 1970. Edited by a distinguished academic panel, these volumes allow current debates on key themes to be followed through in depth, and present to readers the diversity of philosophical approach and interpretation that characterizes recent Spinoza scholarship.

Out of this World

The Oxford Handbook of Spinoza Vols. for 1969- include a section of abstracts.
Some Guiding Principles in Determining Spinoza's Mediaeval Sources

A collection of papers by prominent Spinoza scholars from around the world, addressing the enduring importance of Spinoza's thought on such questions as the nature of time and eternity, personal identity, immortality, miracles, hermeneutics, emotion, skepticism, and truth. The volume is dedicated to the memory of David Savan, whose last and most comprehensive essay on Spinoza is printed in the collection for the first time. Annotation copyright by Book News, Inc., Portland, OR

An Introduction to Modern Jewish Thinkers

Highlighting well-known Jewish thinkers from a very wide spectrum of opinion, the author addresses a range of issues, including: What makes a thinker Jewish? What makes modern Jewish thought modern? How have secular Jews integrated Jewish traditional thought with agnosticism? What do Orthodox thinkers have to teach non-Orthodox Jews and vice versa? Each chapter includes a short, judiciously chosen selection from the given author, along with questions to guide the reader through the material. Short biographical essays at the end of each chapter offer the reader recommendations for further readings and provide the low-down on which books are worth the reader's while. Introduction to Modern Jewish Thinkers represents a decade of the author's experience teaching students ranging from undergraduate age to their seventies. This is an ideal textbook for undergraduate classes.

Spinoza: Theological-Political Treatise

Liberty of conscience and freedom of thought are twin, core components of modern life in societies across the world. The ability to pursue one's vision of the right and the good, coupled with liberty to pursue individual reason and enlightenment, helped produce so much of modern life that we may be apt to forget that libertarian philosophy was not dictated by Nature. Freethought and Freedom surveys the long history of religious and intellectual liberty, exploring their key ideas along the way.

Spinoza Spinoza's thought is at the centre of an ever growing interest. Spinoza's moral philosophy, in particular, points to a radical way of understanding how human beings can become free and enjoy supreme happiness. And yet, there is still much disagreement about how exactly Spinoza's recipe is supposed to work. For long time, Spinoza has been presented as an arch rationalist who would identify in the purely intellectual cultivation of reason the key for ethical progress. Andrea Sangiacomo offers a new understanding of Spinoza's project, by showing how he himself struggled during his career to develop a moral philosophy that could speak to human beings as they actually are (imperfect, passionate, often not very rational).

Spinoza's views significantly evolved over time. In his early writings, Spinoza's account of ethical progress towards the Supreme Good relies mostly on the idea that the mind can build on its innate knowledge to resist the power of the passions. Although appropriate social conditions may support the individual's pursuit of the Supreme Good, achieving it does not depend essentially on social factors. In Spinoza's later writings, however, the emphasis shifts towards the mind's need to rely on appropriate forms of social cooperation. Reason becomes the mental expression of the way the human body interacts with external causes on the basis of some degree of agreement in nature with them. The greater the agreement, the greater the power of reason to adequately understand universal features as well as more specific traits of the external causes. In the case of human beings, certain kinds of social cooperation are crucial for the development of reason. This view has crucial ramifications for Spinoza's account of how individuals can progress towards the Supreme Good and how a political science based on Spinoza's principles can contribute to this goal.

Spinoza on Philosophy, Religion, and Politics
Rhetoric, Materiality, & Politics

Spinoza: 1800-1855 This book is available either individually, or as part of the specially-priced Arguments of the Philosophers Collection.

Journal of Early Modern Studies: Volume 4, Issue 2 (Fall 2015)

Spinoza and Ancient Philosophy Zeitschrift € 40,00 / Sfr 70,00 This book attempts to provide a general interpretation of the history of philosophy in the seventeenth-century Dutch Republic. It concentrates on the heritage of Humanism, and on the rise of Dutch Cartesianism and Spinozism.

Nietzsche's Philosophical Context

Rationalism, Platonism and God Until recently, Spinoza's standing in Anglophone studies of philosophy has been relatively low and has only seemed to confirm Friedrich Heinrich Jacobi's assessment of him as "a dead dog." However, an exuberant outburst of excellent scholarship on Spinoza has of late come to dominate work on early modern philosophy. This resurgence is due in no small part to the recent revival of metaphysics in contemporary philosophy and to the increased appreciation of Spinoza's role as an unorthodox, pivotal figure - indeed, perhaps the pivotal figure - in the development of Enlightenment thinking. Spinoza's penetrating articulation of his extreme rationalism makes him a demanding philosopher who offers deep and prescient challenges to all subsequent, inevitably less radical approaches to philosophy. While the twenty-six essays in this volume - by many of the world's leading Spinoza specialists - grapple directly with Spinoza's most important arguments, these essays also seek to identify and explain Spinoza's debts to previous philosophy, his influence on later philosophers, and his significance for contemporary philosophy and for us.

Improvement of the Understanding This authoritative new introduction draws on both Richard H. Popkin's unparalleled scholarship and a wealth of historical and philosophical sources to highlight the real influences behind Spinoza's thought. Popkin reconstructs Spinoza the man, and his theories, contrasting these findings with some of the popularity held misconceptions. Locating him within the context of his family and background, the author assesses the impact on Spinoza of everything from his infamous excommunication, to his affection for Euclidian geometry and the work of Descartes. With a full account of Spinoza's groundbreaking Tractatus and Ethics, and an overview of his influence on both of his contemporaries and those who were to follow, this concise survey offers a variety of new perspectives, and will be warmly welcomed by students, scholars and interested readers alike.

Spinoza

Naturalism and Democracy Naturalism and Democracy, first published in German in 2014, presents a long-awaited commentary on Spinoza's Political Treatise (Tractatus politicus). It gives a detailed analysis of Spinoza's latest theory of State and Law, with special attention to his democratic approach.

From Stevin to Spinoza Friedrich Nietzsche was immensely influential and, counter to most expectations, also very well read.
An essential new reference tool for those interested in his thinking, Nietzsche's Philosophical Context identifies the chronology and huge range of philosophical books that engaged him. Rigorously examining the scope of this reading, Thomas H. Brobjer consulted over two thousand volumes in Nietzsche's personal library, as well as his book bills, library records, journals, letters, and publications. This meticulous investigation also considers many of the annotations in his books. In arguing that Nietzsche's reading often constituted the starting point for, or counterpoint to, much of his own thinking and writing, Brobjer’s study provides scholars with fresh insight into how Nietzsche worked and thought; to which questions and thinkers he responded; and by which of them he was influenced. The result is a new and much more contextual understanding of Nietzsche's life and thinking.

Spinoza's Political and Theological Thought Res. en inglés y alemán.

The "secularization" of Religious Emotions in Spinoza

Spinoza Spinoza's Theological-Political Treatise (1670) is a landmark both in democratic political theory and in the history of biblical interpretation. J. Samuel Preus highlights Spinoza's achievement by reading the Treatise in the context of a literary conflict among his contemporaries about biblical interpretation. Preus's exposition of neglected primary sources surrounding Spinoza's work offers new evidence regarding his rhetorical strategy and intent in the Treatise. The book provides not only a valuable contribution to Spinoza scholarship but an important account of the origins of modern methods of biblical interpretation.

Freethought and Freedom

Spinoza in Germany from 1670 to the Age of Goethe A controversial critique of an iconic philosopher. Gilles Deleuze was one of the most influential French philosophers of the last century. Michel Foucault famously suggested that the 20th century would be known as "Deleuzian." His powerful philosophy of desire, difference and "nomadic thought" seemed to hack away at all previous hierarchies in political and philosophical thought, opening a space for radical democratic transformation. Thinkers such as Jameson, Badiou and Negri all acknowledge his work as a profound influence. Peter Hallward's new book challenges the hegemony of Deleuze's work, aiming to go right to the heart of his philosophy. It engages with the central idea that informs virtually all his work: the assertion of an unlimited creative power. Exploring the ways in which Deleuze dissolves anything that might inhibit the expression of this creativity, Hallward accuses Deleuze of being a spiritual and "other-worldly" philosopher, rather than a theorist of material complexity and difference. Hallward argues that the problems of conflict and solidarity are effectively dismissed in Deleuze's work as is the possibility of any political transformation. This powerful and thorough critique shows once and for all that the Deleuzian century is over. If we want to change the future we need to look elsewhere.

The Philosopher's Index

Spinoza's Short Treatise on God, Man, and Human Welfare

Spinoza-Arg Philosophers
Meaning in Spinoza's Method "Rhetoric, Materiality, and Politics explores the relationship between rhetoric's materiality and the social world in the late modern political context. Taking as their point of departure a reprint of Michael Calvin McGee's 1982 call to reconceptualize rhetoric as the palpable +experience; of sociality, the authors in this volume grapple anew with the role of communication practices in contemporary collective life. Drawing upon the work of Michel Foucault, Jacques Lacan, and Jacques Derrida, these twelve original essays supplement, extend, and challenge McGee's position, collectively advocating on behalf of a shift in theoretical and critical attention from rhetorical materialism to rhetoric's materiality." --Book Jacket.

Spinoza: Context, sources, and the early writings Susan James explores the revolutionary political thought of one of the most radical and creative of modern philosophers, Baruch Spinoza. His Theologico-Political Treatise of 1670 defends religious pluralism, political republicanism, and intellectual freedom. James shows how this work played a crucial role in the development of modern society.

Spinoza's Theory of Divine Providence Rationalism, Platonism and God comprises three main papers on Descartes, Spinoza and Leibniz, with extensive responses. It provides a significant contribution to the exploration of the common ground of the great early-modern Rationalist theories, and an examination of the ways in which the mainstream Platonic tradition permeates these theories. John Cottingham identifies characteristically Platonic themes in Descartes's cosmology and metaphysics, finding them associated with two distinct, even opposed attitudes to nature and the human condition, one ancient and 'contemplative', the other modern and 'controlling'. He finds the same tension in Descartes's moral theory, and believes that it remains unresolved in present-day ethics. Was Spinoza a Neoplatonist theist, critical Cartesian, or naturalistic materialist? Michael Ayers argues that he was all of these. Analysis of his system reveals how Spinoza employed Neoplatonist monism against Descartes's Platonist pluralism. Yet the terminology - like the physics - is Cartesian. And within this Platonic-Cartesian shell Spinoza developed a rigorously naturalistic metaphysics and even, Ayers claims, an effectually empiricist epistemology. Robert Merrihew Adams focuses on the Rationalists' arguments for the Platonist, anti-Empiricist principle of 'the priority of the perfect', i.e. the principle that finite attributes are to be understood through corresponding perfections of God, rather than the reverse. He finds the given arguments unsatisfactory but stimulating, and offers a development of one of Leibniz's for consideration. These papers receive informed and constructive criticism and development at the hands of, respectively, Douglas Hedley, Sarah Hutton and Maria Rosa Antognazza.

Archiv Für Geschichte Der Philosophie Till today Spinoza's Ethics is a standard for enlightened theoretical and practical reasoning. His five parts are elucidated by this collective commentary. An introduction sketches the historical consequences and the still relevant philosophical ambitions of the Ethics.

Benedict de Spinoza Special Issue: The Care of the Self in Early Modern Philosophy and Science

Spinoza on Mind and Body Zeitschrift € 40,00 / Sfr 70,00 Abopreis € 30,00

Spinoza on Reason, Passions, and the Supreme Good Ex nihilo nihil fit. Philosophy, especially great philosophy, does not
appear out of the blue. In the current volume, a team of top scholars—both up-and-coming and established—attempts to trace the philosophical development of one of the greatest philosophers of all time. Featuring twenty new essays and an introduction, it is the first attempt of its kind in English and its appearance coincides with the recent surge of interest in Spinoza in Anglo-American philosophy. Spinoza's fame—or notoriety—is due primarily to his posthumously published magnum opus, the Ethics, and, to a lesser extent, to the 1670 Theological-Political Treatise. Few readers take the time to study his early works carefully. If they do, they are likely to encounter some surprising claims, which often diverge from, or even utterly contradict, the doctrines of the Ethics. Consider just a few of these assertions: that God acts from absolute freedom of will, that God is a whole, that there are no modes in God, that extension is divisible and hence cannot be an attribute of God, and that the intellectual and corporeal substances are modes in relation to God. Yet, though these claims reveal some tension between the early works and the Ethics, there is also a clear continuity between them. Spinoza wrote the Ethics over a long period of time, which spanned most of his philosophical career. The dates of the early drafts of the Ethics seem to overlap with the assumed dates of the composition of the Treatise on the Emendation of the Intellect and the Short Treatise on God, Man, and His Well Being and precede the publication of Spinoza's 1663 book on Descartes' Principles of Philosophy. For this reason, a study of Spinoza's early works (and correspondence) can illuminate the nature of the problems Spinoza addresses in the Ethics, insofar as the views expressed in the early works help us reconstruct the development and genealogy of the Ethics. Indeed, if we keep in mind the common dictum "nothing comes from nothing"—which Spinoza frequently cites and appeals to—it is clear that great works like the Ethics do not appear ex nihilo. In light of the preeminence and majesty of the Ethics, it is difficult to study the early works without having the Ethics in sight. Still, we would venture to say that the value of Spinoza's early works is not at all limited to their being stations on the road leading to the Ethics. A teleological attitude of such a sort would celebrate the works of the "mature Spinoza" at the expense of the early works. However, we have no reason to assume that on all issues the views of the Ethics are better argued, developed, and motivated than those of the early works. In other words, we should keep our minds open to the possibility that on some issues the early works might contain better analysis and argumentation than the Ethics.

Spinoza and Dutch Cartesianism Spinoza's Theological-Political Treatise (1670) is one of the most important philosophical works of the early modern period. In it Spinoza discusses at length the historical circumstances of the composition and transmission of the Bible, demonstrating the fallibility of both its authors and its interpreters. He argues that free enquiry is not only consistent with the security and prosperity of a state but actually essential to them, and that such freedom flourishes best in a democratic and republican state in which individuals are left free while religious organizations are subordinated to the secular power. His Treatise has profoundly influenced the subsequent history of political thought, Enlightenment 'clandestine' or radical philosophy, Bible hermeneutics, and textual criticism more generally. It is presented here in a translation of great clarity and accuracy by Michael Silverthorne and Jonathan Israel, with a substantial historical and philosophical introduction by Jonathan Israel.

Spinoza's Ethics Vols. 1-23 (1888-1910) include "Jahresberichte über sämtliche Erscheinungen auf dem Gebiete der Geschichte der Philosophie"; v. 24-41 include section "Die neuesten Erscheinungen auf dem Gebiete der Geschichte der Philosophie" (varies slightly).

Bibliographia Kristelleriana Alexander X. Douglas offers a new understanding of Spinoza's philosophy by situating it in its immediate historical context. He defends a thesis about Spinoza's philosophical motivations and then bases an interpretation...
of his major works upon it. The thesis is that much of Spinoza's philosophy was conceived with the express purpose of rebutting a claim about the limitations of philosophy made by some of his contemporaries. They held that philosophy is intrinsically incapable of revealing anything of any relevance to theology, or in fact to any study of direct practical relevance to human life. Spinoza did not. He believed that philosophy reveals the true nature of God, and that God is nothing like what the majority of theologians, or indeed of religious believers in general, think he is. The practical implications of this change in the concept of God were profound and radical. As Douglas shows, many of Spinoza's theories were directed towards showing how the separation his opponents endeavoured to maintain between philosophical and non-philosophical (particularly theological) thought was logically untenable.